

THE EXPOSITOR

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JOURNAL OF PRACTICAL CHURCH METHODS

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*A Labor
Of Love*

(See Contents
Page)

*Courtesy, Men Working, A Study of Voluntary Labor Gifts,
by Ralph A. Fenton, Drew Theological Seminary*

JULY, 1949

Vol. LI

No. 7

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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

A Good Land

*How good to dwell within a land
Of brotherhood and love,
Wherein the light that leadeth men
Is from that Light above!*

*How good to live within a home
Of joy and peace and light,
Wherein the Father's Will is done
Each morning, noon, and night.*

*How good to worship in a church
Of fellowship and might,
Wherein to seek the Father's love
Is everyone's delight.*

*How good to live within a world
Where home and church unite,
To point the sinner to his God—
To magnify the right!*

*Will this be true within our land?
Can we this aim fulfill?
My friend, it all depends on you—
Seek God, and do His will.*

WALTER R. YOUNG

Our Cover

The Nicholas Garden Church, near Springfield, Oregon was organized in 1945. A chapel (the section with the large cross) was built in 1946. The educational room were added in 1948. The 31 members of this church bought a building from a nearby army camp, cut it into sections and transported them, resetting them section by section. The men of the church contributed their labor even to the building of the huge, laminated trusses for the roof. The pastor was the architect and supervisor of construction.

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Published each month by the F. M. Barton Co., Pub., Inc., Caxton Building, Cleveland, Ohio

Subscription Rate: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies, 35c. Back copies, 45c. Bound volumes, \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y.

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Additional entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS. INC.

Joseph M. Ramsey
Editorial Office
East Aurora, N. Y.

Subscription Dept.
The Expositor
East Aurora, N. Y.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

Duncan MacPherson
700 So. Washington Sq.
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THE LAND WE LOVE

GORDON W. MATTICE

IS GOOD for a person to stand off and view himself as others see him, to take stock, to examine himself. This procedure is helpful also to organizations and groups of people. I suggest that we Americans take a look at the land we love.

You will want to know the extent of this land; you will desire some figures concerning its population, national income, wealth, industry and trade. Few of us can comprehend what a billion, or even a million really signifies. Some years ago R. L. Engleken hit upon a happy idea in this regard. He prepared a description of America in miniature. He reduced the figures by one million, and thus made these interesting and understandable

The United States is a rich country of three million square miles; its population is 130. Of these, forty-two live on farms, 48 work for industry, and twenty are without jobs. Thirty-six are employed now, leaving six without jobs. The country is considerably indebted. The Federal government owes \$40,000; the counties, cities owe \$17,500; and there are \$18,000 loans besides. To pay these, the country has a total annual income of about \$100,000, although in some years the figure has been higher. The country has exports of \$2,100 a year, but before the war exports were \$6,000. Most of the residents belong to labor unions. The people complain of taxes, which are mostly direct. Only five of the 130 people are required to file income tax returns, and of these only one on earnings of \$5,000 or more. Most of the people would like to go back to the farms. There are only seven farms, and not all of them are needed to supply the wants of the country.

If we have a picture of what this country would be like if all the United States, was a few years

ago, we discover that the people are the most cosmopolitan in the world; that the blood of one half of the people of the world flows through their veins. The dominant note we hear is one of confidence. The average American believes that he can do anything he wants to do. In the business arts, Americans lead the world. They are somewhat suspicious of each

other, as you note in restaurants the sign, "Keep your eye on your hat."

The people have a strong ego. Show the American anything, be it statue, building, bridge, and he will calmly tell you that there is a better and a larger one in his land.

Americans blend patriotism and religion. The average American puts these so closely together in his thinking, that it appears that a sincere Christian must be a true patriot, loyal everywhere to his God and his country. He has a deep sense of affection for his country.

America leads in education — it is the land of the free public school. Twenty-four per cent of the total population attend school; in England the percentage is 16%, in France and Germany 13 and in Italy 12. In America everyone who wishes may have a complete education by working his way through. It is a nation of industry, the people being ambitious to work. They find great joy in accomplishment. It is a land abundantly blessed; it is fruitful, it has abundant harvests, and the intelligence rate is high, in spite of what one hears on the radio.

In general, it may be said to be a Christian nation. It is founded upon the principles of the Christian faith. The people believe in God, accept the Bible, and try to practice their religion in daily affairs. The people believe firmly in providential preservation. They believe that God has guided them all the way. The story of this republic in its origin, its growth, has not been matched anywhere. Because of this the people have a sense of divine mission. They feel they have a responsibility to lead the world. They desire to bear witness to the world concerning the essential worth of man as man, entirely apart from the circumstances of birth, station, family or race.

The picture is not altogether lovely. Americans permit self-seeking politicians to run their government. The average American does not take a deep interest in politics. He gets very excited at times when taxes are levied, or when

something goes wrong, but by and large, he is willing to elect his representatives and more or less forget all about them, except when they do something he doesn't like, and then the orators rush to the radio, newspaper editorials appear, and letters and telegrams are dispatched to Congress. There is endless wickedness in high places — some judges betray their trust by selling decisions; some financial leaders juggle accounts for their own gain. There is an unmistakable idolatry of money. There is shameless corruption in politics and business, and many people are Christian in name only.

Americans believe in self-government. They believe that the people can be trusted and are capable of governing themselves. They believe thoroughly in Democracy, and abhor Communism, Fascism, and too-liberal forms of socialism. Their idea of government is under fire. Coercion, conformity, control, regimentation — these words are on the lips of the people.

Americans conceive of citizenship not only as a privilege, but as a responsibility. The majority believe that it is not a question of what they can get from the government, but what they may bring to it.

The people face great problems, yet they are optimistic enough to believe that somehow their principles are right, and if properly applied, will lead the way out. They believe that they have a responsibility to promote peace among the nations. They desire to touch helpfully and healingly all the ends of the earth; they try to help abolish war, to uplift living standards and ideals, to promote justice, brotherhood, and good will among men. They believe that they should work to fulfill the prophecy of the Statue of Liberty in the New York Harbor — Liberty enlightening the world.

Once a year, on July 4th, the Americans celebrate their national birthday. For more than 150 years they have lived under Democracy, under one type of government and one

constitution. Only the government of England can boast of a longer existence. The people enjoy the liberty and justice that can come only under a democracy. They believe that freedom is the only enduring ideal in a chaotic world. Although the country is over a century old, it does not show its age. It has the vitality and strength that go with youth.

The people are proud of their material wealth and blessings. Yet by a fatal irony the success of the system breeds dangers which threaten American security. No nation can be sustained by material abundance. Occasional depressions of years have taught us that men cannot live on bread alone.

And so we Americans bless God for the inheritance of our fathers. Join in the prayer that we shall see America's greatness in her potential possibilities, and her responsibility, and be aware of the multiplying weaknesses which threaten her greatness.

Sometime ago I saw a picture of San Francisco after the earthquake. The center of the picture represented the smouldering ruins of the wasted city. Everywhere the people were hastily sheltered in tents. At one side of the picture, standing on an eminence overlooking the ruins there is an individual who represents the manhood of the city. He is dressed in simple working clothes, his sleeves rolled up, his shirt open at the neck, and he is leaning forward. What he sees, in his mind's eyes, is a beautiful picture — the restored city. Its avenues throb with business activity. Its citizens are well fed and clothed, and there is evidence of peace and prosperity everywhere. The ordinary citizen, who has the vision of the new, takes up the tools nearby, and with set purpose sets forward to bring his vision into reality.

Americans everywhere look and see a new country, one wherein shall dwell peace, justice, and understanding. Every loyal American works and prays for a better America. Help us all to bring that vision into actuality.

RICHES OF HIS GRACE

*Like the glory of the sunrise
Is Thy Love that's ever new;
Like the splendor of the mountain
Is Thy care that's ever true.*

*Like the warmth of many summers
Is the cleansing of Thy flame;
Like the sounding of great music
Is the speaking of Thy name.*

*O Jesus, Thou Consuming One,
In Thee may we be born;
And live in Thy dear presence,
Till the crown of life is won.*

*And when earth's trials are over
And its joys, too, fade away,
May we go without repining,
To the dawning of Thy Day!*

CHARLES BRITT, *Liberty*

THE PREACHER'S BOOK-SHELF

GEORGE MILES GIBSON

Professor of Homiletics

McCormick Theological Seminary

WHAT to buy for the library? is the question often raised by seminarians and young preachers. The budget is limited as it is in every other direction, and one must exercise caution even in acquiring books. By squeezing and pinching, the average preacher may build a 1000 volume library in the course of a life-time, which, at current prices, would represent an outlay of \$3,000. In the process he will have discarded many books that he has served their day, which means that, in all, he will have paid out \$5,000. If he leaves a remainder man to dispose of the books at his retirement, he will recover no more than enough to pay handling charges for carting them off.

For the preacher's library outlay is expense, not investment, and is so recognized by the pastor of internal revenue. It will be a good idea when Church Boards recognize that fact, and put into their budgets a respectable amount for "tools of the trade."

At the same time, public libraries are at hand, and many of the seminary libraries extend mail privileges. It is not necessary to own everything worth reading. The preacher, being a man of higher than average reading tastes and lower than average income, must learn how to resist random buying, and should work out a method which combines borrowing, renting and owning.

The suggestions here are in the field of buying only. However, for the library as a whole it is well to have a plan, a check-list of what is wanted which may be acquired as opportunity presents itself. By having such a list the preacher may take advantage of mark-downs. His list serves him as a map for browsing in the second-hand stalls. And he watches his small library grow according to specifications.

Every teacher of preachings hopes that his sermons carry into their work an interest in continued reading directly in the field of preaching as well as in related fields such as homiletics, parish administration and general literature. Preaching is not something we learn once for all. We keep learning by doing and by the instruction and inspiration of strong sermons bearing directly on the task. The history of preaching gives us the sense

of membership in the great succession, and points the direction to be given the eternal message in our own times. *No Uncertain Sound* by Ray C. Petry, Westminster Press, 1948, offers well selected great sermons from the post-apostolics to the Reformation, with brief biographical sketches of each of the preachers, and a general introduction covering the history of preaching for this period. It is comprehensive, well-informed, interesting.

The period from the Reformation to the present time is covered in the same kind of treatment in *The Protestant Pulpit* by Andrew W. Blackwood, Abingdon Cokesbury, 1947. The thirty-nine sermons are selected, not to illustrate any particular theological viewpoint, but as representative pulpit expressions of the varieties of Protestant preaching. His appendices cover the author's method of sermon study, bibliography, and brief biological sketches of the preachers presented.

The literature on the general history of preaching is thin. There are sermons and biographical material in plenty, and we have good histories of periods and of national schools of preaching. But scholarly industry has lagged behind the need for comprehensive treatment of the whole story of preaching from New Testament times to the present. We offer for this need, *The History of Preaching* by E. C. Dargan, 1930, as the most competent thus far.

Next, the preacher needs books dealing with the content of the message. The requirements of the present day cannot be met with superficial homilies composed of unrelated bits of Scripture coupled with the preacher's own wisdom. Preaching is continuous and must issue from a total view of Christian truth, carefully systematized and rigorously applied to current life. *Positive Preaching and the Modern Mind* by P. T. Forsyth, 1907, 1947, is by all odds the strongest contribution of all the Yale lectures. In deep, solid treatment of the message of the pulpit, it anticipates by forty years the present theological revival. Its recent republication by the Independent Press of London attests its relevancy to the present hour.

I would place next in importance in the Yale series, *The Modern Pulpit* by Lewis O. Barstow, 1906, as a highly competent handling of

eighteenth and nineteenth century preaching historically and theologically.

For keeping abreast of our contemporaries several suggestions could be made. Ours would be either or both of G. B. Oxnam's contributions, *Contemporary Preaching*, Abingdon Cokesbury, 1931, and *Varieties of Present Day Preaching*, by the same publisher in 1932. The preacher would do well to select an occasional new title from the many possibilities in this area.

The Lyman Beecher Lectures at Yale University Divinity School began with Henry Ward Beecher and have been published almost annually ever since. All are worth owning, yet there is naturally a great deal of repetition in them. *The Heart of the Yale Lectures* by B. B. Baxter, MacMillan, 1947, brings the whole series under survey in a one-volume treatment which gives acquaintance with this most significant annual event in American preaching, and serves as a reference work of enduring worth.

Another category which should be well represented in the preacher's book-shelf deals with the preacher himself, his vocation, training, devotion, and the nature of his office. *The Romance of Preaching* by Charles Sylvester Horne, 1914, is a classic for literary style and elevation of thought. It magnifies the dignity of preaching and of the preacher's office.

The Preacher, His Life and Work by John Henry Jowett, 1912, remains a highly important book on the vocation of the Christian ministry.

Nearer our own times and containing the revaluation that must come in every generation, is *Concerning the Ministry* by John M. Oman, Harper, 1937, and *The Servant of the Word* by H. H. Farmer, 1942. A book a year like one of these keeps the sense of the high calling fresh and gives it new content.

We come now to the basic equipment for the minister's work-shop. At the center of all the varied tasks of the parish minister is the sermon, set in a communal act of worship. It may be the crowning event of the entire week, and should be. Its presentation puts the preacher to the test as a conscientious craftsman, and few stand up to it week after week without the inspiration, the fresh ideas and renewed instruction from able books in the field.

There is John A. Broadus, of course. His *Preparation and Delivery of Sermons*, 1897, Revised 1944, no doubt remains on the shelf as a memento of seminary days. Broadus is to preaching what Blackstone is to law, and should be kept close by for occasional discipli-

nary reading as the minister constantly works to perfect his writing style and his speaking.

The sustained ministry requires advance planning. Itinerant methods of finding and subjects week by week will not carry a growing program. More and more, preaching is being done in series or courses covering larger areas of Christian truth with some secutive, educative development. The preacher today plans far in advance, preferably with the year as his unit, then works out plans in detail as the seasons and separate days draw near, allowing of course, for adaptability to exceptional occasions. *Planning Year's Pulpit Work* by Andrew W. Blomwood, 1942, is an excellent one-volume suggestion for avoiding the haphazardness of and-run preaching. It is especially useful to those in the non-liturgical tradition who have no authoritative Church Year to guide them.

About the most entertaining of the Yale lectures is *The Art of Preaching* by Charles Reeds Brown, 1922. The author stands for the highest values of workmanship and offers countless suggestions for the improvement of preaching skills.

The actual crafting of the sermon is brilliantly treated in *In The Minister's Work-Shop* by Halford E. Luccock, Abingdon Cokesbury, 1944. The recently retired Dean of Yale Divinity School is one of the most scintillating teachers of preaching and a preacher himself with wide literary backgrounds and discernment. His genius is shared in this book in a practical way.

The difference between live and dead preaching is often in the use of illustrative material. The best single volume covering sources, proper uses, and systems, is *The Art of Illustrating Sermons* by Dawson Bryan, 1938. The little English volume, *The Craft of Sermon Illustration* by W. E. Sangster, 1946, covers the field in briefer compass and interesting style.

These hints touch but a few high-lights of the literature of homiletics of the past few years. Many volumes are worth owning, and the presses continue to deliver new and valuable offerings each year. The reviews in *The Expositor* and other homiletics periodicals are indispensable as guides to the minister adding to his checklist of wants.

MIRACLES

The age of miracles never is past for faith remains constant in its aspiration to the eternal, powerful Lord; faith is the beginning of miracles for the devoted heart.

We never can believe too much in God's grace and will, for it is that which stirs in us the fountain of the living faith that is the pleasure of God.

The Editor's Columns



Vacation or Not

THIS is the time of year when the average pastor dreams of a vacation. For many it goes no farther than the dream. No one knows his financial limitations better than himself. Vacations are often "out" for the pressure upon a pastor's purse confuse his mind upon the subject of relaxation.

A cruise of the Seven Seas were the only available vacation, few of us would take it. If vacation points to a modest cabin in a virgin land, or on the shore of a lake whose rippled surface reaches for the hills, it is a vacation none can have and should have. For the minister who has been giving himself, physically, mentally, and spiritually, with every nerve taut, if not frayed, it is less expensive, every way, to take a vacation than not to.

With the drain upon the stamina and vitality of a minister by the ceaseless demands of his parish, a drain he often fails to realize, a drain apprehended little even by his most thoughtful parishioner, the most certain way to minimize and nullify the worthy results of his effort is to keep him forever, "in the harness." General Exhaustion has killed more than all other ailments combined. Even the dray horse, if he is to continue to pull, must be turned out to pasture once in a while.

The common ministerial practice of staying at the job, year round, is understandable. Of itself, it is commendable. Yet, there is a senseless, unprofitable devotion — a totally blind devotion. Worthy labor seeks worthy results, which in these high-tensioned, materialistic, little days can be realized only as that labor maintains its highest efficiency. Effectiveness only tapers off, clear to the vanishing point, with the unrelieved, unrecruited, wearied abilities of the laborer.

The wound spring, the strung bow, the stretched elastic, the unrelaxed and unrelaxing pastor, these can know only partial service in that their life expectancy is short. To lengthen that expectancy the spring must be loosed, the bow must be unstrung, the elastic freed, the minister re-created.

Once you have sat at Mother Nature's sumptuous outdoor table, filled your city-sooted

lungs with her pure, pine-scented air, walked for days on her loveliest carpets, lain down to honest sleep with your head in her lap, and awakened to the sun-up reveille of her feathered folk, you will know what the simplest type, and therefore the best type of vacation can do for one. Nature makes you a man again.

It is odd, but though countless parishes provide a car so that their pastor may spend himself moving among his parishioners; a library fund, that he may spend himself assimilating the latest books so his sermons may keep in step with the times; and transportation that he may be spent attending national, state and district conventions with his brother pastors, few if any, provide for even the most modest of pastoral vacations, when, as a matter of fact, the latter is far more vital than any of the former. Without time in which his soul, his body, his spirit may be refreshed, of what value are all the rest?

The pastor, or congregation of genuine foresight, will not stop to figure costs of a vacation for him as though that were of greatest import. The greater question for those who would "be about the Father's business," is the exorbitant cost of not taking a vacation.

Bishop Calls For Presidential Investigation of Crime

BISHOP Wilbur E. Hammaker, Executive Vice-President of the Board of Temperance of the Methodist Church, in a release to the press, calls for the appointment of a Presidential Commission to investigate the crime crisis, stating that "We are in danger of being overwhelmed by a calamity of major proportions.

"Slowly, but surely, the mind of America is becoming aware of a continuing orgy of crime. The offenses are startlingly beastial. As the editor of the Richmond, Va., News Leader wrote a few days ago: 'It is a rare day that does not find in the papers some such monstrous crime as that of the sex murder and attempted incineration of a six-year-old boy in East Lansing, Michigan.' The stories of all sorts of horrible crimes stain the pages of our papers

and worse than that, stain the lives of our people.

"America is beginning to sense the significance of the abounding and increasing wave of lawlessness. It is more than a wave. It is a great and rising tide. As a public leader said a few days ago, and he was not a 'Dry,' or a 'Preacher': 'The criminal situation is so grave that it calls for a study at the highest level by the best qualified authority. I would ask Mr. Truman to give consideration to the crisis and name a presidential commission to investigate the new prevalence of crime.'

"Some such official cognizance of our frightful disregard of all human rights by the criminally inclined section of our population is due; long over-due. We might as well look with open eyes at what is happening, when there is no prohibition of the liquor traffic. In the twenties and early thirties of this century, the blame for bad conditions was laid at the door of the 'Drys.' The goat was 'Prohibition.'

"Is the blame now to be laid at the door of 'Repeal' and 'Legalized Liquor?' That would seem to be fair. Especially, would that be a just indictment in view of current newspaper stories. In almost every instance of brutal murder or horrible crime, the reporter on the trail soon scents alcohol. Honest reporting constrains him to write in this vein: 'He or she had been making a round of the taverns.' He or she or they were 'under the influence.' Yes, it is time that the Nation took time to 'Stop, Look and Listen.'

"The matter is so extremely serious, that others than 'Reformers' and 'Near Reformers' should be taking a hand. We are in danger of being overwhelmed by a calamity of major proportions. The stench of nations that have died of rottenness cannot be escaped by anyone who travels along the road of history through the successive centuries. Morals are not luxuries; they are necessities."

That Empty Pew

THE little millions know of the church, they have garnered from the speech, the actions, the personality of its members, most especially of its ministers.

There are people in our pews today for no greater reason than that they liked what we said, or did, or were, yesterday. By the same token we have empty pews today for no greater reason than that we failed to measure up yesterday, and where that is true, there is no ornamentation available for our temple of worship, sufficient to lure them back, even on

Christmas or Easter. Not being attracted the minister himself, they cannot be lured any cause for which he stands.

That should be obvious where, obvious is not. Hence we spend convention hours sitting long and wide for an adequate answer to empty pews and impotent pastors, when should be seeking closer home, for undeniably the progress of any institution depends on the man who heads that institution.

Not everyone is born with a magnetic personality but few need one as much as we ministers. The more one seeks such a person the farther he is often carried from it, while it may run to avoid capture, it creeps up in the dark and possesses one's heart before one is aware. Awareness of charm and personality is the only insurmountable wall cannot scale.

Yet, if one would draw others by one's personality, there are elements which go to make up charm, which should be pursued for the individual worth. Having captured them, alluring personality will take care of itself.

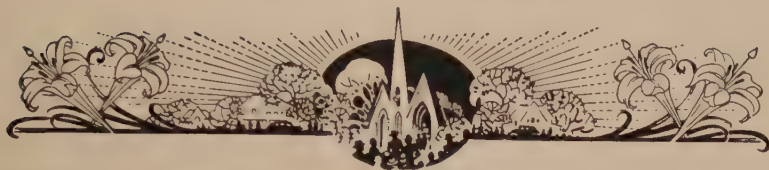
No personality may draw others unless it rises from the bedrock of unvarying honesty. That lack alone repels more than aught else. So also, Sincerity, for it is the foundation reared upon that bedrock, upon which the entire superstructure of personality rests. A hungry soul is the first to realize no nourishment is proffered by the effervescent pastor who, lacking sincerity, confuses a momentary surface smile with deep, inner peace. Nor is the one who presents a long-faced religiosity as a thermometer of sincerity, do as much to fill his pews as to empty them. The tiny spark of discontent or envy, unless quickly quenched, bursts inevitably into a flame which leaves but the crisp ash of attractive personality.

So great are the demands made upon the personality of a pastor, the thousands which attract others to them border upon the miraculous. Yet the outstandingly neglected answer to the lack of well filled pews still remains the lack of well filled pulpits. Let's start there.

Wendell Phillips once intimated that a successful pastor is one who "forgets himself into immortality." In so doing he reminds others into immortality. Where God leads we will make victorious, with this one proviso we must co-operate, as we do not when we permit our personality to empty our pews.

We must change our lives if we would change our hearts; it is impossible to live one way, and pray another.—Wm. Law.

THE CHURCH AT WORK



denominational Cooperation

denominational assemblies have been asked to consider and add their approval to the action of *The National Council of Churches*, a proposal to unite existing national denominational agencies into one corporate body.

The week of November 28 through December 2, 1950, bids fair to stand as one of the signal weeks in the history of American Protestantism," says *The Presbyterian Outlook*, Richmond, Va., May 23, 1949. "At that time the most far-reaching merger of interdenominational agencies will be effected. Then will be effected the kind of interdenominational structure that we would have from the beginning, if we were starting all over."

Leaders in this movement to bring about a better coordination of effort, declare:

That the lack of an integrated and coordinated strategy of church work is a limiting and weakening factor in many areas of the church's service and influence;

That existing interdenominational organizations on every level are limited in their effectiveness. 1. because they represent only a part of the church; 2. because they represent only a part of the interests of the church; 3. because of different degrees they are all inadequately coordinated; 4. because their inter-relations are such that each is not sufficiently reinforced by the strength of all;

That in spite of all limitations, the cooperative movement as a whole is a striking demonstration of the growing unity of the church and the great actual and potential value of united effort.

Our Objectives

View

To create an integrated cooperative movement for the service of the churches.

To recognize the essential interdenominational relatedness of the functions and interrelationships of the existing national interdenominational agencies.

For increased efficiency and operation.

To demonstrate the church's desire for united action in the face of present world conditions.

The evidence of the great need of closer cooperation between the existing agencies is seen in the increasingly complicated interdenominational efforts to deal with Evangelism, juvenile delinquency, family welfare, ministry

to the aged, religious liberty, international justice and goodwill, training for Christian service, the church and economic life, town and country work, and many others.

These are the concern of the Federal Council of Churches, but of equal concern to Home Missions, Christian Education, Women's organizations, etc. The National Council calls for various Divisions, Departments and Commissions, so arranged that the work of all existing agencies will be continued within the total framework, with many functions combined in Joint Departments serving all units.

The resulting organization, it is felt, will be simplified in comparison with the overlapping activities of the present time, but to continue all worthwhile services, and provide new ones.

The National Council, it is understood, is not seeking to achieve any form of organic union of the churches; instead, it will simply be a merger of existing interdenominational agencies, each of which takes for granted the existence of separate denominations. It proposes channels of cooperation, not organic union, as far as denominations are concerned.

The fact that this proposal has now been officially approved by practically all the interdenominational agencies and by the highest ecclesiastical bodies of 18 of the major denominations in the U. S., and that 26 of the 33 state councils of churches have already approved, indicates that the churches are ready to move forward together into a finer coordination in their already good efforts.

Protestant Weekly Newspaper Authorized

Establishment of a national, all-denominational Protestant weekly newspaper, was announced following a recent meeting of 200 church leaders in Kansas City, Mo.; and a drive for funds was outlined. When the fund reaches \$650,000.00, the Protestant Publishing Corporation may buy out the 8-year-old, pri-

vately owned "Protestant Voice" and undertake publication of the new weekly paper under a new staff and management. It is hoped that this may be accomplished by 1950.

A 300-member corporation was set up to own and control the new paper, and is announced as "widely representative of denominations, interchurch groups, and geographical areas. A 45-member board of directors, and 12-member executive committee were authorized.

Study of Journalism

Young people seeking help in deciding upon vocations, and interested in Journalism, should be advised to secure a catalog, outlining courses of study in Religious Journalism, Advertising, Radio Journalism, Trade Journalism, News-Editing, News Photography, and related subjects taught at Oklahoma Baptist University, Shawnee, Oklahoma.

Fresh Air in Churches, Fellowship Rooms, Sunday School Class Rooms

The need for circulation of air in all places where people are gathered for more than a few minutes is recognized by every minister. "Fresh'nd-Aire" circulators are available at prices ranging from \$11.95 to \$190.00, and there may be a member in your congregation who will welcome the privilege of supplying such equipment as a memorial, or as a gift to aid in the effectiveness of the church program.

Complete literature may be secured by writing to Fresh'nd-Aire Company, 221 North La Salle St., Chicago, 1, Ill. If you name *The Expositor*, giving this page number, you will identify yourself and receive prompt service.

Enriching Worship

Dr. A. J. Williams Myers, formerly head of the department of religious education at Hartford Seminary Foundation, and now retired and living in Toronto, presents leaders of worship services with a volume, entitled, "Enriching Worship", and designed to supply varied worship materials—

127 Prose Selections	139 Prayers
357 Poems	84 Psalms
357 Aphorisms	

This volume of near 400 pages, well indexed, published by Harper, \$3.50 will stimulate the planning or leading of worship services, lay or clerical, conservative or liberal, young or old. There is no programming of materials, the selection and arrangement of

materials remain with the person searching material.

A Good Vacation

Do we ever stop to think that hundred people who have two weeks, less or more, vacations can stay at home and have a better vacation than many who go to the mountains. It can be done—we have tried it!

Take the case of Andy and Mary Hadtorn at home. They sat down and planned to do everything that they had wanted to do in many a day, and never had time. They decided how and when each item would fit into vacation time, and here is what they worked down—

1. Attend church twice on Sunday to make up for the many who were unlucky enough to be away on vacations.

2. Attend Prayer Meeting, and they found an air-conditioned auditorium a fine place to be on Wednesday evenings.

3. Attend Sunday School and do some substitute teaching; they never felt qualified to assume regular teaching, but they would help out while others are away. It ended up by Mary teaching and Andy as departmental secretary.

4. Attend Training Union, as they did long ago, and both had a grand time attending Training Union picnics.

5. Mary attended Women's Missionary Society meeting, and Andy decided to see what it was like, and enjoyed it.

6. Practice God's Presence through daily Bible study, prayer, thanksgiving for the many blessings including work, health, friends.

Did Andy and Mary enjoy their vacation? They did, and they will never know how to do it better and others like them blessed every phase of their church life, thus leading others to a fuller life. They had time to see and do a hundred things they long wished to do.—*From The Expositor*.

New Attendance Plan For Children

Any minister who has not examined the "attendance plan" of combination record book, *ward*, and *handwork* project for children available from Standard Publishing Company will experience a delightful surprise if samples are secured. The plan is developed as a "picture" in beautiful color combinations, supplied in packets of 10 folders, 10 sets of perforated pictures, and 10 large gold stickers enough for a class of 10 pupils for a quarter. They are sold in packets at 75 cents. We suggest you to examine the series without delay in preparation for the fall opening of the Sunday School.

Modernfold Doors—For the Church, Sunday School, Recreation and Fellowship Rooms

Modern Standard Type Doors, available from New Castle Products Company, will be of interest to all readers engaged in building programs, or in developing plans for new buildings and remodeling.

Modernfold Standard Type Doors, built to predetermined dimensions by New Castle Products and embodying the same high quality and beauty as custom-built doors—plus the advantage of low cost—are available in 14 sizes, in many colors, and one of these may be added to your folding-door needs.

Custom Type Modernfold are available also to fill needs not covered by Standard Size Doors.



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Space flexibility becomes a reality with Modernfold Doors. Doors are folded to the wall when space is needed to accommodate the whole Sunday School, and just as readily "wall off" each class unit when privacy is desired.

The Salary of Rural Pastors

These and others equally important and enlightening booklets may be ordered from Ralph A. Felton, Drew Seminary, Madison, N. J.

Art Work For Churches

Many pastors embarking on a building or renovating program seek help in assembling information on "how to secure pictures, murals, etc., under the general heading of "Art Work."

Stephen Lang Newman, Director of Art Education, Inc., N. Y. C., suggests that inquiries must include details as to approximate size the picture is to be, the type or classification of subject desired, approximate size of the wall space it is to cover, and any other information available, since there is no publication regularly printed large enough to contain all the information needed to answer any and all general inquiries. Any subject can be made in any size by special methods, and estimates to be of value must include details upon which to base statements. Probable budget available for desired art work should be included in inquiry.

Does It Pay To Visit?

Yes, Yes, Yes!

VITALIZES the work of the church.

INCREASES the enrollment.

SECURES home cooperation.

INSPIRES regular attendance.

TIES the home closer to the church.

AFFORDS a soul-winning opportunity.

TYPEFIES the loving interest of Christ.

INSURES growth in grace.

OPENS the doors of homes to Christ.

NURTURES friendliness and good will.

—Exchange.

Pastor's Pocket Manual for Hospital and Sickroom

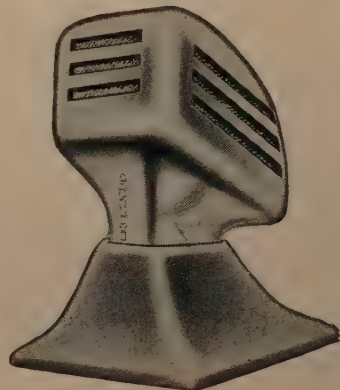
The purpose of a 160-page pastor's Manual available June 15, compiled and edited by Edmond Holt Babbitt, published by Abingdon-Cokesbury Press, \$1.75, is "an attempt to fit into the larger need of the local minister . . . two types of material—that which is strictly for the instruction of the minister, and that which he can use in carrying out his pastoral work with the sick. It is not intended to be given to the patient, rather it is a distinctly professional work manual, designed for the minister's library, along with his funeral man-

ual, ritual of the church, and volumes church administration."

The volume includes suggestions based on practical experience, Scripture readings, psalms, hymns, poems, inspirational gems, administering the Lord's Supper."

New Microphone Stand

The new Microphone Stand here illustrated designed for pulpit and platform use is announced by the Amperite Company, Inc., easily adapted for use with the standard Amperite Ribbon Microphone, and permits



speaker to walk quite a distance from microphone with little change in volume put."

This stand can be used also on the desk for inter-office communications and for dictation with recorders; it is an aluminum cast finished in gray shrivel, net weight 1 lb., price \$6.00. Inquiries will be relayed to Amperite Company.

Sacred Music

J. Fischer & Bro., Music Publishers and Importers, 119 West 40th Street, New York, N. Y., will respond promptly to inquiries requests from ministers, organists or directors, for catalogs or suggestions regarding Sacred Music.

Diploma Mills

Ministers interested in fore-warning themselves on the matter of earning degrees by mail will do well to read "Degrees For Sale" in the NEA Journal, April, 1949, issue, page 286 and 287, written by William L. Perdue, Trial Attorney, Federal Trade Commission. You will find the NEA Journal in your library, or the office of your local School Superintendent.

Working

"A Study of Voluntary Labor Gifts" by Dr. Ralph A. Felton, Department of the Rural Church, Drew Theological Seminary, Madison, N. J., is available in bulletin form, 72 pages, 58 photographs of actual projects, 30 cents a copy, 4 copies \$1.00.

This study, entitled "Men Working" concerns voluntary labor gifts in 341 churches in 44 denominations; the major emphasis is upon men's work, although it concerns 60 different kinds of work laymen are now doing in their churches. There is included an analysis of the results of some money-raising projects.



supplement the rural pastor's cash salary in many ways, them by providing a modern parsonage with built-in living equipment.



The men of the church at Bloomfield, Nebr., made this case or housing for their new pipe organ. The hymn currently being sung is lighted up on the illuminated hymn board.



A wood-cutting bee to provide the winter's fuel for a church and parsonage at Bloomfield, Nebr. It also provided splendid fellowship.

Other Studies by Dr. Felton include *The Lord's Acre—Cooperative Churches*—100
Games for Rural Communities—The Church Farm



THE PULPIT



OUR MYSTIC FELLOWSHIP

A Communion Meditation

T. N. TIEMEYER

*Text: "There is one body"—Ephesians 4:4.
"Of one blood"—Acts 17:26.*

NO MAN lives to himself alone. No one is or can be completely independent of his fellow man. We are spiritually inter-related because we are "one body" and "of one blood." Our kinship to all mankind is stamped indelibly in the very fibres of our personalities.

The hermit at various seasons must leave his cave to barter for man-made wares. The mediaeval monks who sought refuge from the world, built their own fraternity behind monastic walls that one might draw strength from others. Nor would Robinson Crusoe have survived in his solitary domain had he not received an education from other mortal minds and equipped himself with the tools which men had made. Although he had no physical contact with the outer world, he diligently kept his calendar so that his days would be the same as the rest of mankind. He even observed his holidays so that he might feel to be a part of the human race.

The family into which we are born is a closely knit fellowship. To that primary group we add new friends, not as a whim, but of necessity. I can recall when, as a child, I mashed my finger while at play and set up a terrific howl of pain as I ran into the house. But I discovered that my mother was not there and it seemed so utterly useless to cry when there was no one to hear. So I nursed my aching finger in silence. As soon as she returned, I began to cry with all the original vigor, and, at length, received the sympathy I had been seeking. Growing up does not change the basic pattern of wants. At any age we want some human near us to give us the sympathy, appreciation, and affection which we crave. There is nothing more tragic for any

person than to find success and have none to share it with, to achieve with none to applaud, to suffer with none to sympathize. God places us in a human fellowship because He creates for us personalities that cry for human attention and love.

Spiritual growth consists of reaching out to a higher fellowship. Men have not always been content to live by bread alone. Those who have been discontented with the flesh-pots of this world, those who refused to bow before Mammon as supreme, those born with a search urge to probe the infinite, they have always been reaching higher. Out of the archaic clutches of animal instincts, out of the futile struggle for power, out of the morass of vanity and selfishness, men and women have persisted in reaching for a higher value to cling to. Whenever there was a mind that had penetrated deeper, others gathered to learn. Whenever there appeared a purer soul, others followed to imitate. At length it came to the attention of our world that there was one who had not only been born with astounding knowledge but lived a life so serene and pure that he deserved imitation. Down through the ages men and women have been giving up lesser gods and lesser heroes and turned to this Man of Nazareth. His significance was not thrust upon the world suddenly, nor was this a flash-in-the-pan movement. Over this period of 2,000 years it has grown, penetrated, and quietly infused itself into the tissues of mankind. He has never been easy to find, He is certainly not easy to understand. Yet, whenever men have given Him a fair study and trial, they have pronounced Him the highest way of action, the one imperative for human relations.

Around this living Christ has formed a human circle, a mystic fellowship of consecrated men and women, based on His principles and truth. The requisite for entry

*St. Mark's Evangelical Reformed Church
New Albany, Indiana*

circle is a penitent heart and a pure mind. Initiation into this comradeship is by a heroic portrayal of rebirth known to us as baptism. The assembly of this fellowship is devoted worship of the Supreme Mind from which Christ's wisdom flows. The means of fellowship are those by which the Master, Himself, contacted Infinity, and include prayer, fasting, humility, meditation, self-discipline and self-analysis. When the seeking fraternity of mankind reaches upward in the presence of God, it takes on a new dimension becoming vertical as well as horizontal, reaching up to infinity and losing itself in everlasting mystery.

Symbols of the Mystery

However, dealing with infinity, mystery and the unknown are not simple acts for man. Our understanding has its limits. We lack the vocabulary to define or describe those sacred experiences which eye has not seen and ear

has not heard. How can we deal with forces that are beyond reason and speech? We can use a type of language that was current before words were fashioned. The seeking soul of man has always found it necessary to commune with his God in symbols. The innermost sanctuary of our Christian worship is a symbol of sacrifice and sharing expressed in the Lord's Supper. By means of this sacrament we affirm our fellowship with each other and with Christ, and through Him with the Origin of all life.

Bread represents all food, clothing, shelter, and earthly goods, reminding us of the wise Creator who prepared these blessings even before man appeared on this planet. It is also significant of the sacrificed body of Christ. At the same time it serves to remind us that we of the mystic fellowship, are often referred to as the body of Christ. Paul reminds us that there is but one body and by means of this

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symbol, we feel our spiritual kinship with each other. The use of wine from time immemorial has symbolized human blood. Not only is this to recall the vicarious blood of Christ, but to help us remember that we all are, as Paul said, of one blood. All who take the bread and the wine in the memory of Jesus see in Him the coordinating magnetism which welds together our circle in "one Lord, one faith, one baptism, one God and Father of all." That means that we are His blood-related family. This, then, is the miracle of the Holy Sacrament that the spirit of Christ, added to so common a symbolism, can make us feel our sacred kinship one with another and lift us together into the realm of the Holy.

The Church as a Fellowship

In this vast world of one billion professed followers of Christ, it is difficult for one individual to sense the meaning of that greater fellowship. But, by gathering together in small units and in individual churches, we not only can feel, but we can better stress that inter-relatedness. What one person does in our church family is of concern to all others. When death takes one away, we all feel that loss and observe our annual memorial service that we might remember. When one is born, we rejoice because our circle has grown. When a baby is baptized into the family of faith, it is done in the sanctuary because that baptism is of great importance to every member. A wedding is a religious ceremony that belongs in the church for the same reason. We are concerned about important events in the lives of all members of our sacred fellowship. We want to share happiness and so the church promotes social programs. We want to share knowledge and the church has its small study groups. We want to share spiritual power and if any are sick or

shut-in, we include them in our fellowship by our prayers and remembrances.

The local church is the workshop where we become adept in the use of Christian tools. By practicing our powers of faith in our contacts with each other, we perfect them for use in the world. Because we are human, we bring into our church program our own jealousies, resentments, selfishness, and weaknesses. But because we are of Christ's mystical fraternity, we never cease striving to conquer these faults and replace them with patience, tolerance, love, and forgiveness. One of the beauties of our sacrament is that it assumes that we are human. This Holy Communion was meant for sinners only. We are not a fellowship of saints, but of sinners. Even so we cast our hopes high and our aspirations are anchored in infinity. Fall as we may, we never cease our climbing. We are not contented sinners, wallowing with delight in our estate, but we are seeking sinners, seeking the hand of Christ to lift us up. Not only that, but we are potentially divine. No matter what we are, we know that in Christ's companionship we can become something better. No matter how often we fail, we have an elevating power waiting to draw us upward. Our mystical fellowship is bound together by an infinite forgiving love that moves ever upward to that remote goal of perfection, even as our heavenly Father is perfect.

This sacrament of Holy Communion is our banner of unity. By partaking of it, we affirm our part in the sacred circle of seekers. We proclaim our acceptance of Christ as the highest revelation of Divinity. Through Him we pledge our devotion not only to the Infinite but to each other, and reaffirm that "there is but one body, one spirit, one hope, one Lord, one God and Father of all."



THE EVERLASTING GOSPEL

JOHN W. KITCHING, D.D.

Text: Heaven and earth shall pass away, but My words shall not pass away.—Matthew 24:35.

JOHAN MASEFIELD has a play in which he has one of the characters, a young soldier, go to Pilate's wife with the message that Jesus is dead. "He was a fine young fellow, lady, not past middle age. He was all alone and

he defied all the Jews and all the Romans but when they were done with him, he was poor broken thing, dead on the cross." "Do you think he is dead?" Pilate's wife inquired of the young soldier. "No, lady, I don't," was the strange reply. "Then where is he?" she asked. The soldier answers, "Let loose in the world, lady, where neither Roman nor Jew can stop His truth."

These words, "Heaven and earth shall pass

Hollywood Community Church
Hollywood, Illinois

ay, but my words shall not pass away," were
 spoken by Jesus, to His disciples one day
 toward the close of His earthly ministry as
 they were seated upon the sunny slopes of the
 Mount of Olives overlooking the City of Jeru-
 salem. It was a glorious panorama that pre-
 sented itself before their eyes. Battlemented
 hills stretching for four miles, surrounding
 the city. In the foreground were the beautiful
 temples, near the palace of Herod and the
 tower of Antonio where Pilate had his resi-
 dence, while in the distance was the massive
 wall keeping guard over all. Jesus said to
 His disciples as they contemplated the scene,
 "See ye not all these things? Verily I say unto
 you, There shall not be left here one stone
 upon another that shall not be thrown down."
 This prophecy was fulfilled within fifty
 years and today Jerusalem is nothing but a
 faint shadow of its former greatness and mag-
 nificence. Only a few traces of its former
 beauty remain, and the world that Jesus knew
 has completely disappeared. Yet the words of
 Jesus remain.

Kingdoms have risen and fallen. Ancient
 empires have given place to new world em-
 pires. Old orders have changed and old Gods
 have gone, but persisting throughout all
 changes and vicissitudes and through every
 kind of world-upheaval, are these words of
 Jesus. They are words that inspire and com-
 fort and bless mankind as no other words have
 ever done. The question might well be
 asked, What is there in the words of Jesus that
 endows them with this everlasting quality?
 What is the secret of their perennial value?

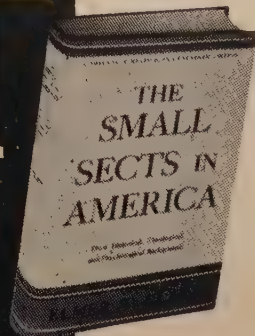
A Perfect View of God

In the first place they embody a perfect view
 of God. They express the highest truth about
 the nature of God. One of the disciples came
 to Jesus one day with the request that He
 show them the Father. Jesus made the memor-
 able response. "Have I been so long time with
 you and yet hast thou not known me, Philip,
 he that hath seen me hath seen the Father:
 and how sayest thou then, Show us the
 Father?"

John speaks of Jesus in the Fourth Gospel
 in this manner, "And the word was made flesh
 and dwelt among us, (and we beheld his glory,
 the glory as of the only begotten of the
 Father) full of Grace and truth." One man
 said, "If God is like Christ, then I want to
 believe in Him." Nathaniel Hawthorne tells
 us that when Gustavus Adolphus, king of
 Sweden, was killed in the battle of Lutzen, he
 left only a daughter, Christina, six years of
 age. A general assembly, consisting of deputa-

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tions from the nobles, the clergy, the burgers and the peasants of Sweden, was summoned to meet at Stockholm. Silence being proclaimed, the Chancellor rose. "We desire to know," said he, "Whether the people of Sweden will take the daughter of our dead king, Gustavus Adolphus, to be their queen?" "Who is this daughter of Gustavus?" asked an old peasant. "We do not know her, let her be shown to us!" Then Christina was brought into the hall and placed before the old peasant. He took Christina up in his arms and gazed earnestly into her face. He had known the great Gustavus well and his heart was touched when he saw the likeness which the little girl bore to that heroic monarch. "Yes," cried he, with the tears gushing down his furrowed cheeks, "This is truly the daughter of our Gustavus! Here is her father's brow! Here his piercing eye! She is his very picture! This child shall be our Queen!"

In Jesus Christ we see the image of God, "Who being the brightness of his Glory, and the express image of his person." Truly indeed, has it been expressed, men as men, can reach no higher than the Son of God. The perfect Head and Pattern of mankind. The ultimate Symbol of Divinity.

How can we dream of it? We have no sense whereby to seize it, but in Him we touch the ultimate symbol of Humanity, Humanity touches the Divine. . . . For God has other words for other worlds, but for this world, the word of God is Christ."

A Perfect Law of Conduct

Again the words of Jesus define for us a perfect law of human conduct. They clearly express the way in which men should act, one towards another, in order to produce a perfect state of human society. "A new commandment I give unto you that ye love one another as I have loved you." The Apostle Paul in his letter to the Galatians writes, "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." Sir Wilfred Grenfell of Labrador, said, "To love one's neighbor as one's self is not merely a pious sentiment. It is every whit as much a law of life as fresh air is to the body. To live to one's self, only, is never to live at all." If humanity is to survive and escape annihilation in the future it will be only through the application of the ethics of Jesus to all social and international problems. If the principle of hate is to be allowed control over the atomic forces of destruction as science now reveals them to us, the disappearance of the entire human family from this planet is not impossible or idle sup-

position. Christ's principle of benevolence is the only thing that can guarantee security and peace in the future. Ivan Turgenev, who did so much to bring about the emancipation of the Russian serfs, tells how a beggar on the street attracted his attention one day. The beggar besought him for alms. "I felt in all my pockets," he writes. "No purse, watch, handkerchief did I find. I had left them all at home. The beggar waited and his outstretched hand twitched and trembled slightly. Embarrassed and confused I seized his hand and expressed it, 'Don't be vexed with me I have nothing with me, brother.' The beggar raised his bloodshot eyes to mine, his blue lips smiled, and he returned the pressure of the chilled fingers. 'Never mind, brother, he stammered. 'Thank you for this. This, too, was a great gift, brother.' I felt too that I had received a gift from my brother."

The cross of Christ on Calvary was the final ultimate and complete consummation of the law of love enunciated by Jesus. "Greater love hath no man than this that a man lay down his life for his friends." Jesus carried out this law in His own life and through His complete submission to the will of God became the Saviour of the world. There is no deeper mystery than the mystery of Christ's love for humanity, that He could die to redeem it from sin and guilt. Here is love loving to the uttermost! As Peter wrote, "Who his ownself bore our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed."

A Perfect Hope

Finally the words of Jesus express a perfect hope,—the hope of immortality. Eagerly men had reiterated the age-old question, "If a man die will he live again?" No true answer had been forthcoming until Jesus spoke. "Let not your heart be troubled: Ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." None of the thinkers of antiquity rose beyond a vague and mournful aspiration. Those who believed in a future world believed in it faintly and uncertainly and never accepted it as a fact. Panaetius, the founder of Roman Stoicism, maintained that the soul perishes with the body and his opinion was followed by Epictetus and Cornutus. Lucretius held that a dead man sleeps the sleep of annihilation. The appearance of Jesus after His crucifixion brought the final word. "I am he that liveth and was dead; and, behold, I am alive forevermore."

An old-time legend tells of a traveler in the wilderness. He had journeyed many days and was weary and well-nigh exhausted. One day towards evening, he saw a city gleaming in the distance. When he arrived at the gate of the city, he was dismayed to read over the doorway these words, "The Gate of Death." However, he was so tired and travel-worn that he decided to enter despite the ominous inscription. Once inside, he found wide thoroughfares lined with beautiful temples and stately palaces. Happy groups of people and bands of children thronged the streets. After mingling with these crowds, he looked up and found himself back again once more at the spot where he had first entered the city. But now, from the inside, he read over the gateway not, "The Gate of Death," but "The Gate of Life."

How great the faith that could express itself in lines like these:

This is not evening twilight 'Tis the dawning,
Brighter and fairer grow the hills afar,
I am not folding up my hands from labor
Gladly I lift them while the evening star
Fades into light
O grander, vaster grows the world before me,
The shadows vanish in the rising ray,
I am not aged, I am just beginning
Through God's great universe to make my way,
With soul alert I'm pressing toward a day,
Unhemmed by night."

COMFORT OR CHALLENGE

A. WALLACE COPPER

THERE are many who say Christianity is an escape from life. They declare all religion is an opiate deadening man's senses to real issues of living. In many parts of the world young vigorous manhood has turned to Communism, believing that in so doing they are identifying themselves with a cause that will make the world a happier place. It is difficult to see how anyone could hold tenaciously to the idea that an anti-moral philosophy which denies God, destroys the foundation of truth in the mind of man, declares living is permissible to achieve goals, could ever hope to attain a substitute for what Jesus called the Kingdom of God on earth.

I

However, we must accept the challenge that religion is an illusion for hysterics. In other

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words, if you have grit enough to face life, you do not need religion. If you do not have sufficient courage, accept religion until you are strong enough to get along without it. To such people Christianity is not a challenge but an opiate.

Jesus did not run away from life. He went forth steadily to meet it. When He left the sunny slopes of Galilee for Jerusalem to be crucified, He was not escaping a fact but confronting it. When He told His disciples they must take up their cross and follow, He was not offering them a way of ease, but a way of conflict that comes from bearing burdens, meeting issues, and looking at life steadily. The disciples went out to challenge the world to a better way of living. Virtually every one of His disciples laid down their lives before an antagonistic world which was more determined to get rid of the challenger than to accept the challenge.

As a young man, Saul of Tarsus was outwardly succeeding in a stultified ecclesiastical system. He was a leader among men, having won his way to a position of importance. However, on the Damascus Road he heard the Voice, and the challenge, and accepted it. Old things passed away and all things became new. He went out as a flaming evangel to challenge a world lost in its sins, to follow Jesus. He cried, "God forbid that I should glory save in the cross of our Lord Jesus Christ." Before royalty, he said, "O King Agrippa, I have not been disobedient to the heavenly vision." Can anyone dare say it was an escapist who shouted before the executioner's block, "To die is gain."

At this very hour John R. Mott, who has been a good soldier of Jesus, is in Japan at the invitation of the emperor. He is there to present the Saviour to the leader of a people. His purpose is to convert an oriental monarch to the Christian way. Can anyone say John R. Mott is escaping from a challenge? He has gone thousands of miles to issue the challenge, even in the palace of a king.

The gospel offers mankind comfort. The common man needs comfort. Man is born to sorrow as the sparks fly upward. Winston Churchill said, "Life is a test. The world is a trial." Who has not been impressed with the courage of man in the face of tragedy? In the presence of a dying child or by the side of a silent grave, poise and power are possessed that are beyond description. So frequently it is only when man is off guard that his eyes fill with tears and his lips quiver. No one can effectively live his life upon this planet without coming to grips with heartbreaking facts.

Man does need comfort. It is impossible to

weigh the meaning of the words of Jesus when in sorrow they are read, "In my Father's House are many mansions. If it were not so I would have told you. I go to prepare a place for you so that where I am there ye may be also." Jesus Christ is man's greatest comfort.

III

The amazing thing about Christ's words of comfort is that they involve challenge. You never get the comfort unless you accept the challenge. This is a fact which those who decry religion as escape do not realize. The gospel has so intermingled comfort with adventure that they are inextricably involved.

Jesus made explicitly clear the fact that God loves everybody. What a comfort this truth is to the human heart. It means no one can go beyond the reach of the love of God. The man in northern India, the woman in a Chinese village, a child in the devastating chaos of Europe, an adventurous youth in a small American college, are all within the scope of God's love. This indescribable truth means wherever we are, God loves us. Jesus indelibly imprinted this upon the human mind. The shepherd with ninety-nine sheep is not satisfied. He leaves them to seek and save the lost one. The woman who lost the coin searches for it in spite of the coins in her possession. The father loves the prodigal in the far country, and when he beholds him in the distance, runs to meet him and welcome him home.

It was this truth of God's love that sent the disciples to the pagan lands of the early world. The impelling force that has sent missionaries to the islands of the sea and to continents among strange people, has been to tell the gospel story that God loves everybody and wants all men saved through Jesus Christ the Lord. It is this truth that has given dignity to the common man, and has motivated every great reform in Christian history. God loves everybody.

This fact is a comfort for it rules out vindictive racial gods of primitive peoples. It enables all men to pray, "Our Father which art in heaven." However, it is a comfort that is conditional. There is a challenge in it. Unless the challenge is accepted the comfort has no meaning. We must love everybody. If we hate, if there is bitterness in our heart we cannot know the love of God. Our hearts would be unprepared to accept it.

Is there anything more destructive than hate? It destroys the hater before the hated. It brings the temple of an individual life down in ruins. It blinds the spiritual eyes of man so he cannot see the good, deafens the ears of

soul to the sweet music of the spirit. It makes man miserable wherever he lives. It is not easy to love everybody. At times jealousy and vindictiveness grip our hearts. It is a challenge some of the most boastful cannot accept. Only those empowered by the Saviour can meet the issues of life in this respect with triumph. Yes, God loves everybody, but we can only know His love when we receive through His spirit love everybody, too. There is no escape here for an escapist.

One of the most comforting facts of life is that man can be forgiven. How terrible if once a man sinned, he could never be forgiven. He would carry in his mind the realization that no matter what he did, a misdemeanor could not be eradicated. "Jesus died that we might be forgiven. He died to make us good. That we might go at last to heaven, saved by His precious blood." Not only can a man be forgiven, but there is a power that breaks the power of cancelled sin and sets the prisoner free. By this we mean the desire for sin is destroyed which is paramount. A man who steals is not only forgiven of his theft, but Christ destroys avarice within him. The passion for riches regardless of how accumulated, is liquidated by the Saviour.

Forgiveness is man's comfort, but it is not an escape from life. It is conditioned by a challenge. We cannot be forgiven unless we forgive. No man is spiritually prepared for God's forgiveness if he holds prejudice or hatred for anyone. Jesus told of a man who was instructed not to present his gift at the altar until he forgave his brother. It is not easy to forgive. At times a man sweats blood, as it were, to forgive an enemy. It requires magnanimity of spirit, the grace of God, the spirit and power of the Saviour. It is a challenge many boisterous and boastful souls cannot meet. When a man rises from injury sincerely to forgive the one who has injured him, he is not escaping from life, but facing it in the noblest possible way.

A Christian does not escape from life, but faces it with a power not his own. He does not hide behind comfort, but meets the challenge of life in God's spirit, and is eligible, therefore, for the comfort inherent in the Gospel. He is a leader among men with a power no man can give.

A man who turns his back on God tries to escape the inescapable. God is the great Reality in whom we live and move and have our being. We cannot avoid Him in life. Most certainly we will not be able to avoid Him in death.

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WHEN YOU ARE DISCOURAGED

AARON N. MECKEL

Text: I Kings 19:4-9.

AN OLD statement has it that all discouragement is straight from the devil. I think Elijah, the Tishbite, the prophet of God found it to be so. The old Negro spiritual says: "Sometimes I'se up and sometimes down, O yes, Lawd." Elijah found that to be true. When he stood at Mt. Carmel he was afraid of nothing. He overcame—or God through him—the prophets of Baal and restored the worship of the Eternal. But came the threat of Jezebel, the wicked wife of Ahab, saying: "Before twenty-four hours pass, I am going to destroy you as you did the prophets of Baal," and he lost his courage. Then he began his retreat. He went a day's journey into the wilderness and sat down under that tree under which many of us sit, the Juniper tree, requesting for himself that he might die, saying: "Lord, it is enough." He was ready to give up. On he went, as far as Horeb, the Mount of God. And when he got there he did not go and stand on the heights, but sought himself out a gloomy cave and sat there in the midst of all his discouragement. Don't we often do it?

I suppose that the word we need is the very same word God gave to Elijah that day. "Elijah, go forth and stand upon the mount before the Lord"; and as he stood there, as he obediently left the dark cave of his pessimism and stood there with both feet upon the mount before the Lord, God meets him there and speaks to his weary heart the words, that puts that tired, depressed man again upon his feet sending him on his way of duty, not with a sigh but with a song. "What are you doing here, Elijah? Go forth and stand upon the mount before the Lord."

Note now the manner in which God dealt with His discouraged servant and the way He wants to deal with you and me when we have our fainting fits of discouragement.

In the first place, God administers medicine that many of us need, when He employs the strategy of a deflated and a reduced ego. Elijah was very much like ourselves. He took himself too seriously and God not seriously enough! Listen to his egotistical little speech: "I have been very jealous for the Lord, for you and your cause; but the Israelites have

broken down Thine altar and have destroyed Thy covenant and they persecuted the prophet you sent to them." And as though that were not enough, he adds, "And I, only I, am left." In other words, he is an "I" specialist—don't you get that? "I, only I, am left." He employs a game that is a sort of spiritual solitaire; all of the others have been unfaithful, but he is standing by. He, Elijah, has been the one who has been brave and strong, not the others. "Ah", says the Eternal, "Nonsense!" Sometimes God must be saying that to us when we take ourselves too seriously, thinking that we are the only ones who are really caring about the great Christian enterprise. "Nonsense!" God says to him, "Righteousness and justice will not perish with you, Elijah. I have in Israel alone, seven thousand who have never bowed the knee to Baal, nor kissed him." That number is a symbol, a symbol of many faithful to their God—and you and I—can count!

I was leaving a religious conference with a young minister not long ago, when he turned to me and said: "Oh, isn't it great! When we are alone by ourselves sometimes we are discouraged, but when you are out among brethren, men and women who are as concerned about the Kingdom of God as you are, you are greatly heartened!" And we thought of the words of the hymn: "Like a mighty army moves the Church of God." Hear that, you discouraged man! Hear that, you discouraged woman, or you discouraged young person! The Church is still on the march. God has thousands who have never yet given up the good fight.

Men felt that at Amsterdam, and came away saying: "Ah, this is wonderful. Here, when we thought God was beaten, and Communism and Materialism, and Statism were about to take over, here we found representatives from churches all over the earth, representing over a hundred Communions and millions of people. God has His thousands.

One value of public worship is right there. A man should go to church if for no other reason than that he is reminded that he is not in the fight alone. When you look around and see dozens, and hundreds of other people who also care about Christ and the Church, you cannot help but be heartened.

Halford Peacock of Yale University, who speaks and writes with a twinkle in his eye, tells of his experience with a baseball manager

*First Congregational Church
St. Petersburg, Florida*

said he was talking to him and asked him out what they call the "bull pen". That, he is told, was a place where there is always a man who is warming up, ready to step to the mound if the pitcher is not making out very well. Peacock adds: "Wouldn't it be fine if in every walk of life there were a "bull pen"? Suppose the minister in his pulpit knew that just yonder in the vestry-room there is another preacher warming up, ready to come in to take over if he "muffs" the ball. Or suppose that the business executive knows there is another man ready to step in if he is not doing his best. And so with all of us. It would humble us and give to us that sense of humor and balance in life which reduces our troubles to their proper proportion. So remember, God is saying to you this morning: "I have Meant seven thousand. You are not alone." The strategy, if you wish to call it that, of a rejected ego.

II

In the second place, we need what the psychologists call a mind-set in the direction, not failure but success. We need to assert our God-given capacity to live bravely and well, from day to day. God put that capacity there; but sometimes it gets grimed over somewhat by self-commiseration and despair and self-pity, so that we feel like giving up. We do as Elijah did, rather than go out and stand on the mount before the Lord, we seek the lowest cave, and sit there nursing our little pessimisms and doubts and fears.

A friend of mine was talking to an employer. He was inquiring about a certain man. He received the answer: "That man is perhaps the most talented man I have, but he won't allow himself to succeed. He stands in his own way. If you offer a new project, he can think of ten reasons at any moment of the day, why that project must fail. He never has a good word for anyone else, least of all for himself." Small wonder that God speaks to Elijah and to him: "Elijah, out of the dark caves of despair, over to the mount before the Lord. Stand there; You need a new mind—set in the direction of success."

Dorothea Brandeis has a little book, the whole thesis of which is that the reason we fail and get discouraged is because we are all primed for failure. We are not alert to muster and mobilize the powers God put within us. We are all "minded" to fail. Her whole thesis is simply: You must always think, you must always act as though you cannot fail. Put the emphasis on the side of victory. Every one of us should be his own physician and look

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into his own soul and ask honestly, the question: "Am I entertaining and fondling my doubts, or do I take them out for an airing? How about my little pessimisms and fears? Do I grip them to my heart and nurse them until they become a defense mechanism by means of which I bid for others' sympathy? Or do I yield them to God, asking Him to take them and to give me a new attitude towards life?" After all, all that God is asking of you and of me is simply that we do and be our best. He is not asking more than that.

Stanley Jones tells of the woman who was rather suddenly invalided to a wheel chair. She did something very wonderful. She made a creative, redemptive response to the challenge of her very invalidism. She said: "It may beat me physically, but mentally! Never! I do not have to have a wheelchair mind; I shall never, with God's help, have a wheelchair spirit." She sat by a window in her home past which every morning, dozens of workmen went to a factory with their dinner pails in their hands. And seeing the face of that woman radiating the love and the confidence and the beauty of God, they opened their hearts to it. Every morning they filed past that window to get "the smile of God". When the day came that they were told she had passed away, dozens of those workmen went to the funeral and told of what that smile of confidence, that mind-set in the direction of victory, had means to them. Listen: "Who best bears his mild yoke, he serves Him best", said the blind Milton. And with eyes which spiritually looked into the very heart of reality and spoke of God to men, added these lines: "They also serve, who only stand and wait". Believe that! Under God, you need never be useless. Believe it is God's will for you to be your best and to do your best. He has His plans for you. He will use you, even from a wheelchair, from a sick bed if need be.

Go forth—go forth from your cave of despair and your cave of foul discouragement; go forth and stand upon the mount, as Elijah did of old, and let Him speak to you!

III

God used much more than the reminder of seven thousand faithful people in dealing with His servant. There is more to living from day to day than merely to change the point of view—that is something, but not enough. The ultimate strategy God uses is to remind that man who obediently goes to the mountain and stands there, that He is with him! Elijah needed that assurance. What all of us need

is the assurance that God lives, that God with us. In the words of John Wesley on his death bed: "The best of all is that God with us!" As the ocean in its vastness flows with a mighty tide into the empty ocean bed and cleanses it of its debris, and then fills with its majestic fullness, so when Elijah stands on the mount before the Lord, the Lord comes to him and puts His everlasting arm about His servant and says: "I will never leave you, nor forsake you." Sometimes our despair arises at the point where we want to manage our own little lives rather than give them over to God? A man's trouble begins the day he is free to do as he wants to. No, we are not meant to manage our own lives! Self will lets us down! There is Another who means to manage our lives and over in the Epistle to the Hebrews I find that reminder. Listen: "Wherefore, laying aside every weight and the sin that trips you up, run the race set before you, looking evermore unto Jesus the Author and the Finisher of your faith, who for the joy that was set before Him endured the Cross and despised the shame." And then he adds the words, "Consider Him—Consider Him, lest you faint and tire in your mind."

As we leave the cave of despair and stand on the mount of faith, with trust, and obedience something wonderful happens! Jesus Christ comes. He comes to us, and He speaks to us and He forgives us for our petulance, and He then takes us, if we will, into a living union with Himself, so that we share His abundant victory. It was Martin Luther who said: "We should live so close to Him that if someone came and knocked on the door of our hearts saying, 'Who lives here?' we would have to answer: 'Jesus Christ lives here!'" Remember the words of Samuel Longfellow, "discouraged with the load of life I sit beside the road; but let me only think of Thee, and then new heart springs up in me."

Dare to believe. Dare to believe that in the moment of discouragement He comes to you, lays His nail-pierced hand on your shoulder, looks into your eyes and speaks to you, saying: "Courage. Be thou faithful unto death". And there is no turning back after that!

2,102,043 Working For U. S.

"There were 2,102,043 civilians working for the Government at the end of March, an increase of 6,867 over the previous month, the Civil Service Commission said today." *Associated Press report Washington, D. C., (May 6, 1949.)*

ILLUSTRATIONS

Mother's Prayer

Ps. 22:6. "Train up a child in the way he should go . . ."

Give me, God, the wisdom that I need
To mold the tender lives within my care;
Give me the power, that I may subtly lead
Them into righteousness—true joy is there.
Seek for them no rainbowed path of ease;
Seek for them no store of wealth or fame;
Only ask that by their lives they please
Thee and the world with an untarnished name.
Now that Man is weak and life is strong,
And sometimes honest roads look very drear,
That winning laurels often takes too long
And luring vistas from all sides appear . . .
While my young are still beneath my wing,
Oh, help me guide them right, in everything.
—By Patricia Clafford, in "War Cry."

Nothing Means Nothing

Cor. 1:27. "God hath chosen the foolish things . . . to confound the wise."

"You can't make a home out of nothing!"
This quotation is from a mother aided by a
volunteer relief agency, and the visitor says,
"How true are her words, but in the realm of
the worthwhile, often the earthy connotation
of 'Nothing' is something, while that of 'some-
thing' is nothing. What makes a home? A
substantial house, expensive furnishings, costly
toys, heaps of expensive toys, too many closets
filled with too much expensive clothes? Many
children have thought so, and have been crushed
and humiliated. They thought they had some-
thing, and find they have nothing."

What makes a Home? Love, and its sym-
bolic expression toward those with whom
we live, work, play. Natural trust and security
bring forth an unconscious expression of loy-
alty, sharing,—the acceptance of one another's
joys, grief, or sorrow. Words are unneces-
sary in such an atmosphere; deeds speak what
is in the heart.—(Exchange)

Stepping Stones

Ps. 113:9. "Let us build . . ."
Ps. 20:32-36. "I commend you to God, and
to the word of His grace, which is able to
build you up."

Everybody—at least everybody not conceited
to a degree—has moments, if not days and
even years, of feeling unequal to people or



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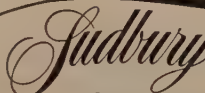
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conditions. The inferiority complex is as common among people as grass in a pasture. Few of us are free of handicaps, psychic or physical. Again and again these disabilities have been used as foundation stones of success, and the strength gained in overcoming them is frequently of utmost value. Certainly, whatever weakness you have it's fairly certain that you're in distinguished company.

The cartoonist, H. T. Webster, whose mouse-like Casper Milquetoast is a national favorite, was paralyzed in his drawing hand. He learned to draw all over again with his left hand. Walt Disney lost his first job and his Mickey Mouse was threatened with extinction by the introduction of sound effects. He, too, had to start all over. Winslow Homer, the water color artist, was so near-sighted that he saw all objects in a blurred image. That delicate blurring is the quality that gives his work its peculiar charm and distinction.

Greta Garbo has ochophobia, fear of crowds; Billy Rose, the showman, has claustrophobia; Joan Crawford is afraid of the dark and of heights. Any description of the disabilities of the great makes them seem like patients in a hospital. Carlyle had chronic indigestion and melancholia; Lord Byron was so sensitive about his club foot that he made himself into an athlete in spite of it. Pope was a hunchback; Julius Caesar an epileptic; Homer, Prescott and Milton were all blind, and Beethoven was stone deaf.

The attainments that have made the names of these men glorious were achieved through the triumph of the human spirit over obstacles. For them, as for us, the obstacles were present. They grew strong by overcoming.

—Philip Mann, in *York Trade Review*.

Builders

Joshua 22:26-29. "Behold the pattern of the altar of the Lord."

A builder builded a temple;
He wrought with care and skill
Pillars and groins and arches
Were fashioned to meet his will;
And men said when they saw its beauty;
"It shall never know decay.
Great is thy skill, O Builder,
Thy fame shall endure for aye."

A teacher builded a temple;
She wrought with skill and care;
Forming each pillar with patience,
Laying each stone with prayer.
None saw the unceasing effort;
None knew of the marvelous plan;
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple;
Crumbled into the dust,
Pillar and groin and arches
Food for consuming rust;
But the temple the teacher builded
Shall endure while the ages roll;
For that beautiful, unseen temple
Was a child's immortal soul.

—Author Unknown

God's Will

*Psa. 40:8. "I delight to do Thy will."
Psa. 143:10. "Teach me to do Thy will."
Matt. 6:10. "Thy will be done . . ."*

I met God in the morning
When my day was at its best,
And His Presence came like sunrise,
Like a glory in my breast.
All day long the Presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea . . .
So I think I know the secret,
Learned from many a troubled way:
You must seek Him in the morning
If you want Him through the day!

—Ralph S. Cushman (Bishop).

Let Us Live It

I Sam. 4:9. "Be strong, and quit yourselves like men."

We defend religion too much, said Har E. Fosdick. Vital religion, like good music needs no defense but rendition. A wrangling controversy in support of religion is precisely as if the members of an orchestra should beat the audience over the head with their violins to prove that music is beautiful. But such procedure is no way to prove that music is beautiful, inspiring, and healing. It needs to be PLAYED!

Religion needs to be lived!

Life's Training School

I Cor. 16:13. "Watch ye, stand fast in the faith."

Sometimes, tasks before us are considered a curse, but if we look upon our life here as a training school for a greater life beyond, we no longer consider that tasks and problems are a plague confronting us. We can see that they are the means of developing our spiritual, mental, and physical strength. Instead, they challenge us to use to the fullest extent our capacity for faith and work.

We have known men and women who showed unbelievable power and ability under the stress of trying conditions. Persons who must meet hard problems become strong through the

port; they develop courage, and faith equal to the need, and grow in depth of character and understanding, because they rely on God to find His Presence the answer to any questions. The love of God turns each stumbling block into a stepping stone, if we but reach out and grasp His hand. Problems accepted in the right spirit, they develop into blessings of lasting value, because we submit to the training schedule required to win the goal.—*Will Brook Burket.*

Don't Waste Your Envy

Cor. 16:13-16. "Let all things be done with charity."

Peter 2:1-7. "The stone which the builder disallowed. . ."

There is something fascinating about glamour, but it often happens that the glamorous are very wretched.

Bright lights, ultra-fashionable motor cars, headlines, and the gossip of columnists have a way of adding a lure to life for those who bask in the pitiless blaze of popular favor. But it is a terrible thing to live without privacy, to be compelled to plan every move for the sake of the crowd, to sacrifice all one's independence for one's fame.

The person who is loved by an honest and devoted companion, who can look forward to a simple home in which love reigns, who can anticipate the thrill of baby arms about the neck, who can hold the love and respect of good neighbors and friends on the basis of character, who can return to earlier scenes of home, training schools, or recreation without fear, apology or pretense—whose wants are simple but aims and purposes reach up into the divine realm—that person is the *lucky* one, when compared with the so-called famous and wealthy.

Be careful of your enjoyment of envy; you may waste it on those who have so greatly less than you have.—*Roy L. Smith.*

Citizenship Responsibility

Peter 2:11-18. "For so is the will of God . . . As free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

A warning against "unjustified demands of honor, greed of the tax assessor and the theorizing of the planner" was sounded by Dr. Frank Bliss Snyder, President of Northwestern University, Evanston, Ill., during a commencement address to the 1949 graduating class. "If unchecked the three would make the United States a sorry place to live in 50 years from now," he continued, and advised the



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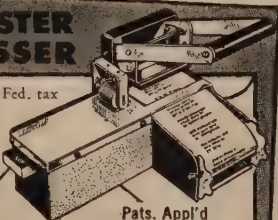
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Books are indispensable to the minister, and one subscriber suggests that provision be made in the quarterly budget of the church to provide adequate reading matter for the minister. Another suggestion is that fees or "honorariums" for pastoral services be put aside for needed reading matter, and yet another is that persons in the congregation be given the opportunity of supplying needed books or publications, by announcing the titles, publishers, prices, etc., in the weekly bulletin.

Readers who prefer to select and purchase their own reading matter may find needed volumes in the catalog of The Baker Book House, catalog No. 43, 1949, Used Religious Books. You will find the address in every issue of *The Expositor*.

BOOKS

THE MEANING OF CHRIST FOR PAUL.

By Elias Andrews. Abingdon-Cokesbury Press. 366 pp. \$3.00.

This comprehensive, learned and well-wrought book is commended to all preachers and other Bible students. Its bibliography, indexes of subjects, author, Bible texts, as well as the references in the text and the foot notes, reveal the work of one well at home in his field and moving easily in the varied literature of the subject.

Not only among theologians, but in current novel periodicals and talk, one hears that Jesus gave men very simple Gospel, commonly identified with the Sermon on the Mount, or The Golden Rule, itself interpreted as a sort of common-sense theism, or the lowest, merely as a method of making friends and influencing people for one's own behoof, but that the Apostle Paul changed all that, converting all this service-club simplicity into a complex and repellent theological system. This common and very dangerous contention, the author very ably, elaborately and successfully confutes.

The material of the book is carefully organized. An introductory chapter gives the point of view, laying stress on Paul's own experience as a man "in Christ" as the source under God of his theology. There are four divisions, entitled, (I) The Relation of Christ to Mankind, treating the historic Jesus, Christ as redeemer from sin, revealer of God's righteousness, vanquisher of evil, creator of a new life, inaugurator of a new humanity, Christ and His mystical body; (II) The Relation of Christ to God, dealing with the divinity, lordship, pre-existence, and the cosmic Christ; (III) the Origins of Paul's Christology, discussing the pagan, Jewish, primitive Christian backgrounds, Paul and Jesus, the interpreter of Christ. Thus a very rich repast is provided both for mind and heart. Excellent remarks are made on the current form-criticism and needed correctives. This book will well serve both the New Testament scholar as a skillful summing-up, and also the average minister of the Gospel.—Paul H. Roth.

FAITH AND HISTORY. By Reinhold Niebuhr. Charles Scribner's Sons. 257 pp. \$3.50.

This is one of the great books of the decade. It is original in perception and comprehensive in scope. It deals with the question, "What is history?" with clarity of language and profundity of thought. The author analyzes the varied interpretations given history by the penetrating minds of the ages. Dr. Niebuhr looks upon history as the drama of deliverance, and man's understanding of history as the means by which deliverance can be realized.

Systematically and in masterful style the author considers the paganism of our time, that endeavors to give history meaning on the basis of rational intelligibility. Progress, time, and scientific discovery are in logical succession considered as the deliverer of man. However, Dr. Niebuhr shows conclusively by penetrating insight that automatic progress, inevitable time, or scientific findings cannot deliver man from living in defiance of his nature and brings him into the realm his highest longings seek. He shows the limitations of man's mind, the finiteness of his intelligibility.

The summit of the book is the chapter entitled "The Foolishness of the Cross and the Sense of History." It is here that faith is postulated not as an unsubstantiated

thing, but as a gift of God intended to penetrate and the realm of rational intelligibility. It is at cross man ceases to live in defiance of himself and enters the realm intended for him. By the faith of experience, life, history, the world, take upon themselves the proper meaning. Without this faith, life and history have no moral understanding. The author concludes by issuing the challenge to the church that it is not an end in itself, but is intended to stimulate the faith by which the cross gives meaning and power to life. If the church is to play its intended part, it must live by faith and hope in order that it can live by love. "Faith and History", by Dr. Schubert, is a contribution to the constructive thought of our time. It should be regarded as a "must" for every minister.—A. Wallace Copper.

THE CROSS OF HOSEA. By H. Wheeler Robinson. Westminster Press. \$1.50. The author, a leading British theologian of the past generation, eschews scholasticism and gives the reader a fresh and stimulating look at a prophet whose attitude and message have major meanings for today. Hosea shares some of the insights common to Isaiah, Amos and Jeremiah and goes beyond them in important particulars. The grace of the Lord and the grace of the prophet have "the same texture". Between the cross of Hosea and the cross of Christ an "intrinsic relation" exists. Spiritual suffering is a prime element in the redemptive process which in turn transforms sin into discipline. Thus the message of Hosea attempts to give men a new and adequate interpretation of life. The discussion moves easily from "The Marriage of Hosea", through "The Inwardness of Sin", to the triumphant climax, "The Victory of Grace". The editor, Ernest A. Payne and the publishers are to be commended for making this unusually suggestive essay available to the Christian public. Both pastors and thoughtful laymen will find it well worth their while. Edward Laird Mills.

HUMAN ADVENTURES IN HAPPY LIVING. By William L. Stidger. Fleming H. Revell. \$2.00. Here is a human interest series par excellence. The author is well known to ministers of all denominations who have read at least some of the numerous books from his pen and many of the multitude of articles he has written for the religious press. Dr. Stidger has struck pure gold in this last book from his pen. Indeed many of his friends will declare that the author is at his best in this volume entitled "Human Adventures in Happy Living". It is the kind of reading that both ministers and laymen need in sordid days like these. New love for life, new hope for mankind, new trust in God, will be born in the heart of any lover of truth who reads this book. It would be a splendid book for parents to give to children in High School or college.—Roy C. Hefenstein.

SOMETHING TO STAND ON. By Lewis L. Dunnington. The Macmillan Company. 184 pp. \$2.50. Dr. Dunnington, pastor of the First Methodist Church in Iowa City, published in the newspapers a request for questions of religion that were concerning individuals. The response, in that University center, was overwhelming, and the result was a series of sermons preached on the vital questions presented. The author developed these sermons into the chapters of this volume. The chapter titles reveal the questions selected, "The Fall Man—Fact or Fiction," "Hell—a Place or a State Mind?", "Concerning the Virgin Birth," "Resurrection and Judgment," and "Miracles and Universal Law."



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The author places the emphasis upon the fatherhood of God and the brotherhood of man. Love is basic for life, the pursuit and possession of which is all man needs for abundant life here and hereafter. Dr. Dunnington endeavors to show both the inadequacy and falsity of many of the creeds of Christendom. Theology is subjugated to the realm of the unimportant. The author contends Christ has frequently been submerged by it.

This book could not be regarded to express the viewpoint of the traditional historic position of evangelical Christianity. It is a liberal presentation of the gospel, the appeal of which, to a large degree, depends upon the convicted belief of the reader.

In this volume are many splendid illustrations which in themselves are of great value. The book is written in excellent literary style.—*A. Wallace Copper.*

THE PARABLE OF THE FATHER'S HEART.

By G. Campbell Morgan. Fleming H. Revell Co. 96 pp. \$1.25.

Four chapters cover the experiences of the Lost Son, The Far Country, Feeding Swine, Returning Reason, and The Welcome Home, but with the main emphasis on the father's unfailing love. The fifth, A Sequel, uses the lost sheep and lost coin to supplement the lesson, and the final chapter, An Appeal, points the lesson in the unique style of the "Prince of Expositors."

Dr. Morgan points out that the story "is in keeping with the whole process of Incarnation, wherein Christ came to reveal God to man through men. Jesus takes a human picture to show us God." In each chapter his analysis points out what is important in the verses included and proceeds to show why and how, in a direct, almost conversational manner, explaining the "simplicities which are symbols of sublimities." He avoids a digression common to many preachers by not discussing the other brother except to point out the Master was talking to scribes and Pharisees who had criticized him for receiving and eating with sinners.

Love is the theme, seen in a father's attitude to a lost son, the shepherd to the lost sheep, and the woman for her coin. Thus God cares, whether we, as the son, start back to him, or as the sheep make no motion toward home, or as the coin, remain still. "There can be no movement back home," he states, "until God takes the first step toward finding." His Appeal is to Christians to join in the seeking.—*Claude Richmond.*

EVERY PASTOR A COUNSELOR.

By Stanley E. Anderson. VanKampen Press. 111 pp. \$1.50.

This is an unusual book, valid in its approach, and if taken seriously will be helpful in result. It is one of the few books regarding counseling written for the minister that is comprehensive in its scope and deeply spiritual in foundation. The author impresses the reader with the fact that his advice and recommended procedures emanate from both long experience and the best academic understanding. Dr. Anderson's experience comes not only from pastoral guidance, but as a former chaplain in World War II, in which he visited and ministered to 20,000 wounded and sick men in government hospitals.

The author stresses the vital importance of a minister being a counselor, reminding his readers of the personal ministry of Jesus. He clearly shows the difficulties of mankind to be primarily religious, and that split personalities are due to diverse loyalties within a person. The privilege of the ministry is to assist in cultivating united inner lives. An insight into the value of the book is evidenced in the chapter titles, "Seven Classes Needing Pastoral Counseling," "Fourfold Standard of Pastoral Counseling," "How to

Prepare for Counseling," "How to Analyze the Problem," and "How to Proceed Toward a Solution."

Dr. Anderson places a primary emphasis upon the Bible, its understanding and wisdom. An appendix attached, giving Biblical references that offer spiritual insight into ageless human problems. Another appendix recommends tracts and leaflets which a pastor can read and give to disturbed persons. The final chapter offers a bibliography of the finest authoritative books on psychology as it is related to religion.

No minister can read this book without being a better counselor. He will get insight and inspiration to deal effectively with human problems.—*A. Wallace Copper.*

THE LONELIEST JOURNEY.

By Frances I. Jackson. The Westminster Press. 95 pp. \$1.50.

In this little book a woman who had to find her way alone from typical religious indifference to a vital, living faith, tells with graphic detail of her pilgrimage publishing what was intended for a private record that others on the same road may not be so lonely.

Part One shows her walking her lonely way where church, ministers and members fail her until at last she found a very real forgiveness and could write a friend "I had no idea that Christ's religion could be as lovely a thing as this." Part Two tells of her coming to realize: "I had thought to lose my cherished freedom in surrender to His will, and instead I had found a glorious freedom of spirit beyond my wildest dreams, because for the first time it was wholly divorced from self."

As Mrs. Jackson takes us with her, the events in the neighborhood of Liverpool, about the time of the last war, common events so familiar to us, take on new significance and we realize here is a book we can give Christians or non-Christians as a guide, free from cant or sectarianism, along the same path.—*Chap. Claude Richmond.*

THE BIBLE HAS THE ANSWER. By Dale Crowley. VanKampen Press. 176 pp. \$2.00.

This is one of the most unique books any person can possess. It is a new and understandable approach to the Bible. It holds the attention of the reader, and it is difficult to lay it down until it is completely read. The book consists of more than two thousand questions and answers about the Bible. The answers make Biblical facts stand out in unique clarity. The questions are divided into well organized categories. However, after the book has been read the reader finds himself frequently consulting it. No one can read it without learning facts about the Bible which he never knew or had forgotten.

The chapters of the book are organized into four main divisions. The first division deals with the Bible as the literary wonder of the world; the second offers quizzes on the heart of the Bible; the third is uniquely composed of Bible games, and the last division has typical quizzes and tests for all ages.

This book would be valuable for Sunday School teachers in that it provides basic material and understanding. A minister would find it helpful because facts about the Bible are consolidated. Specific material can be readily located. In the hands of young people it would give an appreciation of the Bible which students in secular schools need. It is ideal for a family to study as a unit.

Even a casual perusal impresses one with the research that was involved in accumulating the multifarious facts. "The Bible Has the Answer", is a valuable contribution to an age that has neglected the world's greatest book.—*A. Wallace Copper.*

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THESE ALSO BELIEVE. A Study of American Cults and Minority Religious Movements. By Charles Samuel Braden, Ph.D., Professor of the History and Literature of Religion at Northwestern University. The Macmillan Co. 1949. pp. lx-xlll 491. \$6.00.

This is a valuable, up-to-date and very usable reference book. It is more than that; it is fascinating reading. It furnishes a picture unexampled elsewhere in the world, of the kaleidoscope of a nation's religious life. Thirteen separate prominent cults, as distinguished from the large denominations, are handled, and an appendix treats briefly several more.

The treatment is informal yet definite, graphic and objective. The writer describes himself as an "unrepentant liberal", indicating a position, which has advantages as well as disadvantages. Yet it is well to have a book from this approach. No attempt is made to disparage, belittle, or ridicule what from an evangelical standpoint are definitely erratic and unChristian religions.

The objectivity of treatment is exceedingly well maintained, constituting perhaps the distinctive value of the book. Anyone who wants to know the kinds of religion very many Americans hold, many of them with all the difference of name much alike under the skin, will gain some very enlightening information from reading this book, and also experience perhaps some salutary shocks.

This volume offers the best treatment available, and it is a good one, of the American scene in which complete freedom of religion has its unfettered way, and presents matter simply indispensable to a true view of the total situation and informed judgments on its meaning.—Paul H. Roth.

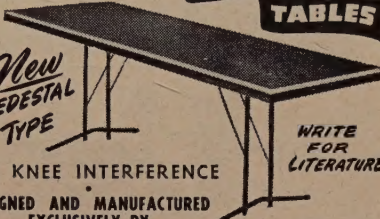
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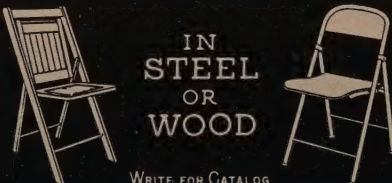
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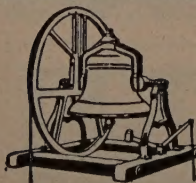
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